FREE SOCIETY

ENTERED AT SAN FRANCISCO POSTOFFICE AS SECOND-CLASS MATTER.

An Exponent of Anarchist-Communism: Holding that Equality of Opportunity alone Constitutes Liberty; that in the Absence of Monopoly Price and Competition Cannot Exist, and that Communism is an Inevitable Consequence.

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ON THE MORROW.

See ye not the faint light creeping o'er the darkness doomed at last,
Day of Promise rising slowly from without the future vast?
All too long has man been maddened with this tiger lust for power;
All too long has scorned his brother, made him slave-like creep and cower.

Now the night of folly hastens to escape the searching day;
On the morrow Justice cometh, cometh Freedom's equal sway.
Man to man the broad earth over, man to man shall then unite.
On the morrow life fraternal age's wrong shall turn to right.

Then no more the State uprising to man's soul shall traitor be.
"Law and order" need no prison when tomorrow man is free.
On the morrow no man dreameth he was born to rule his kind;
Only darkness breeds such venom in man's shadow-haunted mind.

On the morrow classes perish—power of sword, the priest, the purse:
Poisoned serpents night did nourish, wakened man at length shall curse.

On the morrow joy and labor hand in hand shall bless the soil;
None shall waste his spirit's greatness in the grime of wage-paid toil.

None shall draw the sword in vengeance; none in judgment sit above;
On the morrow love is master—hate of hate and love of love.

Then when man is free to follow the deep impulse of his mind,
He shall live by joyous labor, fullest wealth of being find.

He shall learn life's widening purpose and shall feel himself at one
With the all-pervading spirit, life of earth and air and sun.

On the morrow! Courage, brothers! Lo, its dawning light appears!
Peace at last in place of warfare, confidence in place of fears.

Loud acclaim the morrow's coming! Let the light shine from our face
Till our trembling comrades rouse them to its noble power and grace.

For alone no man may enter that new day about to be;
All mankind must feel its beauty; all mankind at one, and free!

Alcott, Colo. VICTOR E. SOUTHWORTH.

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IDEALS.

Whether reasonable reformers or rabid revolutionists, every participant in the labor movement has a weakness for his or her ideal for a social order.

These ideals are sure to vary in compass and coloring in accordance with the quality and quantity of light which caused their creation in the mind.

Differ as may ideals, all honest endeavor for the betterment of the CONDITIONS of the people by the opposers of established institutions is salutary in its effects. Improved conditions must precede an increase of vigor for human attainments. As a board laid on the sod prevents healthy, rank growth of grass, so does bondage of any sort deter development of the human race.

A little squirming on the part of the bound is preferable to docile passivity; however, the squirmers must be stirred, if possible, to more violent action. The casting down and out of "time honored," habitually worshipped idols can only be accomplished by positive measures.

Idolatry (bondage) is the result of delusions of the brain; the investing, by imagination, of something with a power it does not nor cannot possess.

So far as I have been able to determine, the oldest and the most profoundly sacred fetich of man is property. The higher the degree of his civilization, the more abject and helpless is he before it.

The ideals of the respective branches of expostulators against customary regulations, from the away-back-yonder "safe, sound and flexible currency" distractor to the Anarchist-Communist, Proportional Representative disturbers, Equal Suffragists, Single Taxers, Nationalists, Labor Exchangers, Individualist-Anarchists, etc., inclusive,—the ideals of all inquisitors of idols are shaped by the peculiarities of their views regarding the god—Property.

The malcontents, with one exception, insist on a change of either the ornamentation or dress of the adored Beast. Anarchist-Communists with sacrilegious hands would strip off its ridiculous trappings; and they contend for the discontinuance of obeisance to it, and for the non-observance of the multitudinous rites and ceremonies incident to the vitality assumed for it.

In the Anarchist-Communist's ideal association, property is an excommunicated, a deposed, a demonetized and a defunct god—mere inanimate "truck." The habiliments of the carcass are tattered and scattered into unrecognizability. These robes are ecclesiastical orders, political organisms, and commercial organizations. The variegated institutional pantomimic toggery deceives the devotees into a belief of a severalty of creatures reverenced—or degraded as some of them have been in the past century to the rank of boon companions!

The brutish power, now wielded by this body of men and now by that, which unexceptionally "grinds the faces of the poor," is derived by sinuous processes from property. It masquerades sometimes wearing the cloak of one instituion, sometimes the dress coat of another, but its material base is always property. Perceiving that this is so, the Anarchist-Communist has no place for the ludicrous or fearful monster (as one's eyes see him) in his ideal society. No contrivance of representation (demagogism), no trick of equalizing opportunities with prices (commercial privilege), no filigrees of Nationalism (public (?) monopolization of industries), nor simplicities of Individualism (possession of private (?) productions) can hide his hopeless (or laughable) hideousness, nor strip him of his stupendous strength for sterilizing the innate faculties of man.

In the ideal voluntary association (without property), men are assumed to have discretion, power for thought, germs of judgment and of a legion of favorable tendencies, that, when the weight of disabilities essential to enslavement is removed, will grow, yea, flourish immeasurably.

Reader, you who combat a proposition for emancipation on the ground that it is not feasible, that it is idealistic, that "human nature as it is" will have none of it, where can you find room for expansion outside of institutions actually in operation? The proposals for altering or displacing the routine of the present day are all idealistic, and "the people are not ready for them," for any of them, or their introduction would not be postponed a single hour.

Who will presume to say what move the masses will make next?

What better can evolutionists or revolutionists (idealists) do than to hold up their ideals for inspection, persistently and conspicuously, so that the public may approve or condemn. Is the act of displaying ideals a "casting of pearls before swine?" He who has the pearl of truth to cast, cannot do it too soon, nor need he fear consquences, as it is uninjurable, non-perishable.—Viroqua Daniels.

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A SUGGESTION AND EXPLANATION.

To the inquiry of Geo. Brooks in No. 266 of Free Society, I must reply, as follows:

I cannot accept the proposed duty of representing American Anarchism at the coming congress, in Paris, for the reason that did I go I should wish to do so at my own expense and feeling in no way hampered by the constant consideration of how far I had the right to speak and act. There are other reasons; but this is the principal one, and I think all-sufficient.

As one interested in having all the benefit that can be gotten from this Congress, however, I have some suggestions which I hope will be taken up by whomsoever shall finally be chosen as delegate.

First: In order that our European comrades may have some true conception of the size and form of the American movement, I would have a systematic effort to ascertain the number of groups throughout the country, either avowedly Anarchistic or sympathetically so, together with lists of societies conducting meetings closely in line, in any particular phase, with the Anarchistic ideal. Let us have an approximate estimate of the number of workers and attendants of such groups; let us know whether they are chiefly brain-workers or manual workers; let us have their nationalities; let us know whether the economic or philosophical side occupies the chief share in their discussions; if the former, are the tendencies chiefly towards free communism, collectivism, or individualism; let us know what effort, if any, is being made to permeate the trade union movement; what literature has been most readily disposed of, and what *unsupplied need* is there in that direction; (I mean for what sort of book are you oftenest asked to which you are obliged to answer, "No, we have nothing of the kind."); what are the chief obstacles in the way of propaganda, in the particular locality from which the writer sends information; what lectures have been delivered during the year, and to what sort of audiences?

All these questions, and many more, should be taken up by every one who has it at heart to make the most of this opportunity for the cause, and reported upon in full, that the delegate may make an orderly presentment of the facts.

I have noticed with regret that no one has said a word in regard to Kropotkin's proposition that the sentiments of the organized railway workers concerning the conduct of transportation in the absence of the State, be ascertained. Cannot some of our trade union sympathizers manage to get this question considered?

Unfortunately my own occupation is such as to isolate me in some measure from the associations of manual workers, so that it is a difficult thing for me to do directly; or I should take it upon myself.

Furthermore, all the points which the workers in the movement particularly wish to get light upon, such as methods of agitation and education, concerning which they may be helped by a closer knowledge of the means employed in other countries, should be noted and sent to the delegate. Let not the minor question of *who* shall represent overweigh the principal one of *what* he shall represent.

In conclusion, I do not conceive it to be of any particular importance, but since a good many contradictory statements concerning my economic position have been made I may as well speak for myself, after which I shall content myself with letting those "who know more about me than I do" have it as they please. There was a time when I was an Individualist in economy, of the Dyer D. Lum order; it is several years since I abandoned that position, not being able to reconcile myself to the numberless States within States involved in the idea of mutual assurance. When I say that I am no longer an Individualist, both schools generally jump at me with "Then you are a Communist." Not at all. My old objections to communistic economy remain; and *no system of economy* so far proposed is, to my thinking, entirely compatible with freedom, though either of the two under discussion would secure a greater measure of it than that at present enjoyed.

Do I therefore resign Anarchism as a possible ideal? By no means. I simply leave the form of future economy *to the future*, assured of one thing: *it is the height of folly to build a system for the future* based upon present mechanical development. I reckon always that the *as yet undeveloped factor, the unknown*, will revolutionize all our economic schemes.

The unknown is a misty thing? Very well. It is a hundred times mistier to reckon without it.

Meanwhile all plans involving more liberty are *good*, as tentative effort in the right direction.

VOTAIRINE DE CLEYRE.

FREE SOCIETY.

FORMERLY "THE FIREBRAND."

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Anarchy.—A social theory which regards the union of order with the absence of all direct government of man by man as the political ideal; absolute individual liberty.—Century Dictionary.

SALUTATORY.

Comrades, greeting!

Having at last reached San Francisco, and joined he little band of devoted workers who are there striving to spread the gospel of Anarchist Communism, I desire at once to express my warm appreciation of the many kindnesses received during my long transcontinental journey. My address will hereafter be the same as that of Free Society, 236 Clinton Park. I shall always be glad to hear from any comrade. We can work to better advantage by preserving the closest fraternal relations. The future of Free Society must depend on all of us. The aim of the group here is to make it of the utmost service to the propaganda. By united and continuous effort, this can be done. Let each do his share; and our aims will be crowned with success. Long live the cause!

JAMES F. MORTON, JR.

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COMMUNISM.

Comrade Isaak tells me that an old subscriber asserts that Communism is "a dead issue," and wants my thought on the subject. He suggests that perhaps "the term Communism does not convey the idea we really wish to convey;" that "people always confuse it with Communityism;" and says that in his opinion "Communism has never existed. It was State Socialism in minature, or Communityism, as J. H. Morris terms it;" and he asks "what is the proper term?" and I agree with A. Isaak. But I am no etymologist, and feel myself unable to properly coin a word. If we could only write it Commonism, I think it would convey our meaning better. While it is true that "a rose by any other name would smell as sweet," there is no doubt a good deal in a name. Still words change their meaning; and a name given by an enemy is often more enduring. I would be glad if we could drop this word and pursue our propaganda as Anarchists only. There is no mistake as to the real meaning of this word. Without chief or authority, a perfect equality of opportunity would constitute liberty. With no higher power than the individual, monopoly could not exist. With opportunity open to all, self-interest, self-help would provide all the necessities of the individual. Inventive genius, and a widely diffused knowledge of chemistry and mechanical appliance, have made it possible to so reduce the hours of labor, that toil as a drudgery would be unknown, and labor would become a healthful recreation. Commercialism that was born of the struggle for existence would pass away as wholly unnecessary. But we are confounded with the fact, that a certain class of Anarchists deny somewhat this conception. They hold that a reformed Commercialism is necessary to destroy monopoly; that the rights of contract and defence require the machinery of government; that liberty, "equal liberty," requires organized authority; and it would seem appropriate that some term be used to designate the difference in these views.

But our "old subscriber" says that Communism is "a dead issue." Now I suspect he regards this term as opposed to Individualism. I can sympathize with him, having for years so regarded it myself. But Comrade Morris and others set me right. I presume our friend will agree with me as to the meaning of Individualism,—the individual supreme, his reason and experience his only guide. He recognizes no higher authority than self, his will and pleasure his only governors. Is Anarchist-Communism opposed to this? So far as I have been able to investigate, I find its most prominent advocates refute any final authority. In fact, they refute all organization looking to the establishment of any regime. They are opposed to all government of man, denouncing its machinery, courts, police, and jails. Is not this giving the individual complete freedom? But Byington says that some "believe that without universal and perpetual expropriation, defended by force, there can be no true Anarchism." Well, perhaps there are some, even as there are some advocating such force, calling themselves "Anarchist-Individualists." Now the so-called revolutionary Anarchists, who advocate force to bring about Anarchy, do so as a MEANS to accomplish the end. There is nothing in the theory of Communism that requires force to maintain it. Its advocates, like those of other theories, differ in methods. But how is it with the commercial idea, with its weights and measures, its rules and customs, its competition and struggle for supremacy? As with primitive man the struggle for existence developed government, this struggle in trade would necessitate a regulative force. Our friends, as Anarchists, rejecting government, hope to establish an organization based upon voluntary action, with voluntary taxation and the right of secession. But just how they differ from those Individualists who would reform government on these lines I am unable to determine. Any regulating and controlling power is government with me; "and I'm again it." As I have said, the only question with Communists is HOW to get there. Their only enemy, as Communists, is monopoly. But unlike Communityism, they would destroy it. Being Anarchists, they would oppose all regime, their conception being absolute liberty, equality, which of necessity produces true fraternity. Is this "a dead issue"? I ask the "old subscriber" to study the question a little. I believe he is not "wedded to some theory," nor feels a duty to some "school." But art is dear to him, and inventive genius his delight. He looks upon Individualists as the great artists that will adorn and beautify this old world; and his love of Individualism throws him into the ranks of reformers, who generally advocate liberty of thought. Let him read Kropotkin, not garbled extracts of his works, but his essays in full, and Jean Grave's "Moribund Society and Anarchy." I believe a careful reading will remove his prejudice against Communism, and lead him to see that its philosophy means the advance of true individuality. He will discover that Commercialism is the deadly enemy of love and kindly feeling, of beauty, art, and inventive genius. The almighty dollar outweighs them all. Communism is naturally free society. Read again the motto of Free Society: EQUALITY OF OPPORTUNITY ALONE CONSTITUTES LIBERTY; IN THE ABSENCE OF MONOPOLY PRICE AND COMPETITION CANNOT EXIST; AND COMMUNISM IS AN INEVITABLE CONSEQUENCE.

A. L. BALLOU.

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ACROSS THE CONTINENT.

IX.

DENVER TO SALT LAKE CITY.

Of all the cities I have visited, Denver is to me the most attractive. The beauty of its situation gives it a perpetual advantage over most other cities; and much taste is visible in the architecture of many of its buildings. The clear, bracing air is a constant delight, although some visitors require a little time to become accustomed to it. The city is full of interesting features, well known to travellers. Of course, the poison of commercialism is manifest here, as in every other large centre. The cost of living is high; and work under fair conditions is hard to obtain. It is not a good city for a poor man, but would be a grand place of residence, if economic conditions were equitably adjusted.

There is a great deal of radical thought in Denver; and the various "isms" are all well represented. Koreshanity, which, by the way, is admirably analyzed by Moses Harman in a recent issue of Lucifer, has obtained quite a foothold here. Political jugglery is exceptionally rampant; and the labor unions are apparently run by an undesirable class of leaders, and hermetically sealed against progressive thought. Socialists and Single Taxers flourish; and "plumbline" Anarchists of the Tucker school are very much in evidence. Of these last, Henry Cohen and Georgia Replogle were best known to me. They are capital companions and strong reasoners; but a remnant of commercialism somehow beclouds their vision. They cannot see that under free conditions, a steadily growing race consciousness would prove utterly incompatible with industrial competition.

Of our own comrades, Will Holmes, 1602 Humboldt St., is best known in the movement. Let me say to those who have tended to exhibit personality in their criticisms of his recent utterances, that Will is as true and wholesouled a comrade as ever. His heart is in the movement; and he is capable today of making as great sacrifices for it, as he has made in the past. However erroneous his conception of desirable tactics, he himself has no thought of compromise. Some of his expressions have certainly been unfortunately chosen. I should differ widely with the position apparently taken by him; but my criticism would apply solely to his judgment. He does not deserve the slightest taint of suspicion as to his motives. He is an Anarchist, first, last, and all the time.

Victor E. Southworth of Alcott is comparatively young in the movement, but a thinker and speaker of rare ability. He lectures each Sunday morning to a little gathering of thoughtful men and women, and drives home some forceful truths.

Other good workers there are in Denver; but many more are needed. This city is an admirable centre for effective propaganda, with energetic effort wisely applied. Our few comrades are diligently sowing seed, as opportunity offers; and Denver will yet be heard from as an important factor in the movement.

I lectured in Denver under quite a variety of circumstances. Some of my addresses were before literary and other societies, on topics not directly connected with the propaganda. The Socialist Labor Party gave me a good audience and a good hearing, as did also the Denver Educational Club. I spoke one Sunday morning in Broadway Temple before what is said to be the largest Sunday morning congregation in the city. One evening I lectured on Anarchy in the Bethany Baptist Church, on invitation of its pastor, who believes in fair play and free speech, and is of strongly liberal tendencies. I hope my visit to the city was of some service to the propaganda; it was certainly one full of pleasure to me. I have special reason to remember and appreciate the warm and social nature of the comrades and their cordial hospitality.

On invitation of M. H. Coffin, I spent three or four days at his pleasant home in Longmont, where I was splendidly treated. On my return, I visited Boulder Canyon, and wandered for several hours along its winding ways. It was the first real canyon I had ever seen, and full of interest.

On April 2, I left Denver for Salt Lake City, over the Rio Grande and Western R. R. Only those who have taken this incomparable trip can form any conception of the grandeur of the scenery that awaited me. It was majestic beyond description. Many pens have been busy with the marvelous splendors of the Rocky Mountains; and none have exaggerated the reality. I shall not even attempt to give a detailed account of the wonders that were spread out before me—the mighty snow-clad peaks on either hand; the Royal Gorge with its fearful immensity of height and depth: the towering cliffs rising on each side like guardian giants; Eagle River Canyon, with its miners' huts hundreds of feet above the level ground; and all the vast panorama that changed every moment for the observer.

My immediate destination was what is perhaps the most unique city in the entire land, the "City of the Saints." It is beautifully located in a pleasant vale beneath sheltering hills. Mountain scenery, little inferior in grandeur to that of the Rockies themselves, affords charms of which the beholder is never wearied. It is no wonder that the little band of Mormon pilgrims, wearied by their long wanderings, deemed this a region specially prepared of God for the shelter of the faithful.

My stopping place here was with comrade Nils J. Jorgensen, 851 South 4th East St., a true-hearted and lovable comrade. Having himself once been a member of the Mormon Church, he was able to put me on the track of considerable inside information. I enjoyed my visit with him exceedingly.

JAMES F. MORTON, JR.

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Liberty is the only path to growth.

LIBERAL OR CONSERVATVE, WHICH?

Alas! the pity of it. 'Twas largely through the writings of C. L. James that I became the libertarian that I am. It is in sorrow only that I feel compelled to take my former teacher to task.

I presume James has been reading Vaccination (it is mailed to him) and if he can point out a single line, anywhere, in any issue, penned by me, that either advocates or urges, or even favorably comments on "law" for the doing away of vaccination, it will be news to me. I have never anywhere, at any time, favored "law" to do away with anything, good, bad or indifferent. I have said that vaccination must go; and it must, and will, and I have said it will be prohibited by law; and I believe it will; but I shall oppose such "law" the same as I now oppose a law in its favor. The vast majority always runs to "law," and the anti-vaccinationists will soon be the "majority." James need not be told what will follow; he knows.

James is reasonably well informed upon all the tricks and devices of the governmentalists, to make their wares acceptable, but he has utterly failed to learn the devious and fallacious subterfuges of their partners in crime, the medical quacks of today.

Now James is capable of logical reasoning in some things; and to me it is incomprehensible, how any one, even partially acquainted with the absurdities, to say nothing of the downright contradictions, to be found in the writings of bacteriologists, can reach the conclusion that bacteriology is "the one branch of medicine which really is scientific."

I am free to confess that I am at a total loss to understand the mental gymnastics of a person who reads the Britannica article on vaccination and can deduce therefrom proposition: 1, 2 and 3, as given in Free Society by James. In fact each and every one of them are utterly false; and the article mentioned will fully sustain my claim. The writer distinctly affirms that cowpox and syphilis are analogous, and gives a long list of syphilitic epidemics following vaccination; he has also written a book, "Vaccinal Syphilis," in which he elaborates upon this fact. The May issue of Vaccination contains a brief account of Dr. Cory's experiment in this line. He gave himself syphilis in the vain effort to prove that it could not be communicated by vaccination. Knowing the honesty of James in other directions, it would be unfair to accuse him of dishonesty here, yet his article seems but little short of wilful misrepresentation. That is to say, he, in order to defend a thing wholly unscientific, purely illogical and contrary to the most ordinary reasoning, resorts to the methods of the quackery, mis-called scientific medicine.

If James wants to see himself as others see him, let him turn to Lucifer, No. 813, May 11, wherein he himself, under the title of "The Right Thing in the Right Place," says: "One of the rarest and highest marks of a really cultivated intellect is ability to 'keep things in the right boxes.' The study of formal logic will never produce it. I wish I could say scientific pursuits created it; but I remember Prof. Tyndall, on the Irish church, and refrain." So, we will just put James in the "larger box," and let it go at that. The classification is his, not mine.

Who would suppose so close a reasoner on some things could be so radically wrong on vivisection and serum-therapy; or who would imagine so liberal a thinker on most things could be so conservative on others? Poor James! In his old age he is becoming senile, else why should he take "scientific medicine" at its own estimate? I am suspicious he himself begins to realize this fact. If not, why should he say "if it [his tirade] calls forth a reply . . . I shall not notice it," just because it may be of a sort he does not like? Is he, alone, among all men, beyond fault or criticism?

Come off, James! We are after your ilk, and we will get you too.

Vaccination must go! FRANK D. BLUE,
Terre Haute, Ind. Editor of Vaccination.

SPEAK FOR YOURSELF, COMRADE!

The love of liberty is the red blood of manhood. Like the blood in human veins, the love of liberty is always the same, although it may animate widely different people.

If a man honestly and faithfully speaks and acts under the influence of this love of liberty, he is my kind of an Anarchist, even though his opinions and practices differ from my own *in toto*.

I am not called upon to expose or to denounce anything that is said or done in the spirit of liberty. The only thing that, as an Anarchist, I feel free to denounce is *invasion*. My comrades have a sacred and inviolable right to my respect, at least to my tolerance, so long as they do not infringe upon my liberties.

There is no such thing as "orthodox" Anarchism. All this talk about "consistency" is somewhat inconsistent in an Anarchist publication.

I protest against the use of Free Society columns for the interchange of personal recriminations. If some of the comrades desire to accuse one another of ignorance, inconsistency, and the misapplication of Anarchist principles, let them do so through their personal correspondence. What does the public care about the differences of opinion between this, that and the other comrade? As Anarchists we agree to disagree. It is not within the prerogative of any individual to define the limits of any comrade's thought or action. For one I am an Anarchist on my own hook. I ask no one to subscribe to my interpretation and application of the principles of liberty. Nor am I bound by any Anarchistic *ipse dixit*.

No Anarchist *creed* has ever been written. No such creed can be written, except by the individual for himself. The philosophy of Anarchism is not to be written in terms of logic, but in terms of life.

If two or more comrades cannot harmonize their methods or their definition of terms, I see no occasion for turning the columns of Free Society into an arena for the fighting out of their personal differences. We need to devote Free Society to the enlightenment of the people as to the meaning and possibilities of Anarchism. Our ideas and ideals as Anarchists are as diverse, and as divergent (it may be) as we are ourselves. The comrades are under no necessity of agreeing with one another. We have no "rules and regulations" to force agreement.

Speak for yourself, comrade!

If you have anything to say that will in your opinion help to kindle the love of liberty in the lives of men, then with clear thinking and plain speaking give it to Free Society. Let it be a positive contribution of your best thought, no matter what I or any other comrade may think about it. But if you have anything to say against what some other comrade has said, any personal criticism of his opinions, carry on your private correspondence between yourselves. It is a mistake to suppose that the world is interested in your personal disputes.

I am engaged constantly in the active propaganda of (my own) Anarchist ideas; I am meeting a great many people who have a very vague conception of what Anarchy really means. It would be a great help to this work, if I could hand them copies of Free Society and Discontent. But it often happens that there is published in these papers articles of such a character as tend to destroy their utility as educational material. A stranger taking up Free Society for the first time and reading its pages ought to be (as far as we can make it so) attracted by its high intellectual quality and the kindly sincerity of its contributors.

Let there be no more personal attacks by the variétists upon the monogamists, no more bitter insinuations and accusations against the integrity of comrades with whom for any reason we may disagree.

I want the best possible Anarchist paper—the cleanest, clearest, strongest, kindest presentation of Anarchy. No matter how much our contributions may disagree in thought, let them be the honest and manly expression of our own *personal* Anarchism. Such a method will soon enough bear fruit in abundance.

Speak for yourself, comrade!

Alcott, Colo. VICTOR E. SOUTHWORTH.

P. S. In reading over the above note I fear I have spoken with too much warmth. I beg all comrades to believe that I have in mind no *persons*. I am not speaking for or against anyone. I earnestly invite any comrade who takes exception to any statement or act of mine to communicate his or her objection by post to me, if he or she feels so inclined. V. E. S.

At Boston, Mass.

Grand picnic of the International Workers' Educational Club, on Wednesday, July 4, 1900, at Baush's Grove, Westwood (West Dedham) opposite Western Suffolk Railway Car Stable. Vocal and instrumental entertainment. Music by Italian Libertarian Club. Singing by Danish and German Chorus. Dancing and all kinds of free games for adults and children. Refreshments on the grounds.

Admission ticket, 25 cents. This ticket entitles the holder to six refreshments.

Directions. Cars leave Forest Hill every 10 minutes for Dedham Square. There transfer to Medfield Car (yellow) which will take you to the grove, opposite Car Stable. The bicycle group will start from Forest Hill Station at 8 a. m.

The proceeds are to be divided between Free Society and Freiheit.

Literature.

THE WORM TURNS. By Voltairine de Cleyre. 620 N. 8th St., Philadelphia, Pa. Price 10 cents. Apply to Free Society.

This is the title of a small collection of revolutionary poems by our comrade Voltairine de Cleyre. Each one is headed by a note indicating the occasion which it commemorates. The spirit of them is extremely individual, while the form is marked by the careful workmanship which characterizes all Miss de Cleyre's work.

Those who have looked on the sanguinary acts to which some of these headlines refer from one point of view only, and that the condemnatory, may through reading these poems discover that there are other points of view.

"Germinal," the opening poem of Miss de Cleyre's little booklet, is finely fitted into an incident in a well-known Greek myth. Its ringing couplets are brought to pause in masterly fashion by the sudden drops in the concluding line.

"Within his grave the sower sleeps, and smiles."

There is, in one or two of the poems, or hymns, or marches, as we might almost term them, for among such would their solemn, stately measure entitle them to rank, a prophetic quality, or, more properly speaking, a prophetic—vindictive—as is instanced in the hymn to the czar.

"How many drops must gather to the skies
Before the cloud-burst comes, we may not know;
How hot the fires in under hells must glow
Ere the volcano's scalding lavas rise,
Can none say. * * * *
* * * * * * * *
But certain is the harvest time of Hate!"

Somebody has said of the *Dies Iræ* that its clauses ring out with the sharp, decisive sound of the hammer as it falls on the anvil. This aptly described the effect produced in the poem to Altgeld on his releasing Neebe, Schwab and Fielden.

"There was a tableau! Liberty's clear light
Shone never on a braver scene than that.
Here was a prison, there a man who sat
High in the halls of State!"

The same poem illustrates her magnificent use of the anti climax. On the one hand stands the man who cannot be manipulated; on the other what?

"Lo, there sounds
A grating of the doors! And three poor men,
Helpless and hated, having naught to give,
Come from their long-sealed tomb, look up, and live,
And thank this man that they are free again."

The rhythm of the "The Feast of the Vulture's" is as the clangor of bells—fire bells, not church bells.

"A moan in the gloam in the air peaks heard—
The Bird of Omen—the wild, fierce Bird,
Aflight in the night,
Like a whizz of light,
Arrowy winging before the storm."

A ceaseless beat of the ocean on the shore—the roll of its waves—the mutterings and lashings of the storm, are in the poem based on the last words of Spies: "We are the birds of the coming storm."

The indomitable spirit that sweeps through the fine lines entitled "Santa Agueda," persecution may stir, but never quench.

"Santa Agueda, thou that wast accursed
With presence of a demon dressed in Man,
Blessed art thou, for on thy stones there ran
The vampire blood from bitter torture nursed."

Sorrowfully alternating with all this, as though the bells that erstwhile rang near and threateningly had suddenly dropped to a far off tender note—comes in softly, sadly—a little pathetic note of utter exhaustion, discouragement, grief—"Night at the Grave in Waldheim."

"Quiet they lie in their shrouds of rest,
Their lids kissed close 'neath the lips of peace;
Over each pulseless and painless breast
The hands lie folded and softly pressed,
As a dead dove presses a broken nest."

These little poems will take their place, it is likely, in the reform poetry which is being largely turned out at the present time—which indeed characterizes the close of the century. Such is their desert. Poems like these will furnish data to the historian of the future, whose efforts will be directed, not so much to the mere recording of the wholesale appropriations of territory by the dominant nations and the material advancement accompanying it, in this century, as to the discovery of the spirit of the times, and the light in which the most truthful and disinterested among the people looked on what was going on around them. For this, even more than for their undoubted literary qualities, these poems are valuable. MARY ELWELL.

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LAY ON, MCDUFF.

"And damned be he who first cries: hold! enough!"

I am in favor of consistency, and have asked some one—any one—to show how a thoroughly consistent life can be led. I have said and repeated: "Let every one reduce the inconsistency in his or her own life, thus encouraging others to be consistent, but not drawing the lines for others to toe." No one has challenged that, but many have ignored it, and setting up men of straw torn them down with gusto.

Abe Isaak, Jr. and Mame Roskie each quote from my previous writings. I am consistent enough to stand by every sentence quoted, and I challenge any one to show that I have written anything inconsistent therewith in this controversy.

What service did the district attorney and other politicians of Portland exact of me for the $35 I collected for Emma Goldman's meetings, asks comrade Kate Austin. The district attorney of Portland did not contribute one cent toward that fund, and no politician more than $1. The biggest sum I got from any one was $2 50 from a wholesale tabacconist, a Jew, who probably gave it because Emma is a Jewess. No politician asked or got any service from me on that account. When politicians exact or expect service at election times, they put up more than one dollar. For the information of those who think collecting money during election compaigns means compromise, let me tell them that the soliciting of money by one and another, for this and that purpose, is carried on in this city—and I suppose every city—every week in the year; and the very people I get money from for Anarchist meetings give money to Catholic sisters, ladies' relief corps, charity balls, and hundreds of other persons and things. Learning this, think I. why should we not have some of this money as well as mission howlers, Salvation Armyites, etc., and so proceeded to act on the thought. It is hard, up-hill work; but it does not hurt me as much to get money that way as to extract it from the pockets of the poor comrades who work hard for it, and deprive themselves of needed things to give it.

Indeed, indeed, how self-righteous some of my critics seem. Emma Goldman says Voltairine has the advantage of me that her record is clean, not having dabbled in politics. Ah yes; I once thought we could accomplish something by political action, and acted accordingly. Since I came to the conclusion that we could not, I have discouraged voting, by pen and voice, not asked one person to vote nor boosted a candidate, although if it came to a toss-up between a persecutor of Anarchists and free lovers, and one who was friendly, for a judgeship or prosecuting attorney, I think I would be strongly tempted to work for the election of the friendly man. See the result of such political action in the case of Altgeld and the condemned comrades!

A man don't need to be an Anarchist to prefer hoeing beans in the fresh air, with the songs of birds in his ears and the smell of the fresh earth in his nostrils, to that of sitting on a jury in an ill-ventilated, stuffy court room. No, indeed! the average man tries to keep off of juries.

Tucker is making $60 per week as manager of the Tucker Pub. Co. Hurrah for Tucker!

I am a believer in consistency, an advocate of living up to our highest ideals; but I do not make a bugbear of it, or a bogy to scare me away from quick action, when the opportunity presents itself. I try to encourage consistency by action as well as talk, and am ready to compare notes on that question with any consistency advocate, any day. I have never paid any kind of direct tax, although I have been assessed again and again. I set an example in consistency in sex matters that I would like some to follow. I work for wages only when dire necessity compels me to. I have never ridden inside a Pullman car on money collected from the comrades, but have ridden the *outside* of Pullman cars on some of my little propaganda expeditions.

Sure thing, let us live as consistently as possible; but we are not doing that, when we would set up standards for others to live up to. Let us substitute self-employment and co-operation for wage earning, when possible. Let us rid ourselves of rent paying whenever and wherever we can. Let us never pay interest; and substitute some form of token for legal tender money at every opportunity. Let us be free in sex matters whether we are married or not, rooting out all jealousy. Let us set our faces against war, crying it down, denouncing it, showing its folly and its utter brutality. Yes, let us be propagandists of the great fundamental ideas of human liberty, of human brotherhood, of solidarity.

Come now, comrades, and let's be consistent as propagandists, by looking for some way to spread our ideas better, to live more in harmony with our ideals. Come on, bring your ax and spade; and we will build an ideal community close to mother earth, far from the centers of corruption, or, if it seems best, close to the markets; but let us get closer together, become more sociable with each other, more harmonious. By all means let's become tolerant of each other's weaknesses, peculiarities and personal opinions. Yes, let's be as consistent as possible in every way. HENRY ADDIS.

ANARCHISM IN CHURCH.

Comrade Austin, referring to my Sunday-school teaching, seems to be under the impression that I don't believe the things one has to teach in Sunday-school. As I don't like to be called a hypocrite,—which I should decidedly be if I taught a religion I didn't believe in,—I want leave to correct her account by stating what I think is already known to most of my Anarchist friends: to wit, that I am a Christian by conviction. To put the frills on that statement, let me add that at Easter this spring I took pastorial charge of an orthodox church, and that this pastorate is my present occupation. I want to see what BerthaLeib and others will say to that; I always did like to shock people. I preached a sermon last Sunday which I thought was pretty good Anarchism. If Comrade Austin ever spends a Sunday in this Green Mountain valley, I hope she'll come and hear me preach.

Consequently, of course, Comrade Addis treads on my corns when he says "it has not been proven that such a historic character as Jesus Christ ever existed." I don't wish to enter again on such a debate as once made The Firebrand's readers express so much impatience; but I'd like to just ask Comrade Addis a few questions. Does he consider it proven that Socrates, Mohammed or Francis of Assisi ever existed? If so, what evidence has he for any of them that he hasn't for Christ? Can he name any scholar of first-rate reputation in literary or historical science, or any one of second-rate reputation except Bruno Bauer, who has ever doubted that the tract known as "First Corinthians," with its abundant references to the story of Jesus, was written by one Paul; that this Paul was either a grown man or a very big boy at the time when Jesus is said to have been prominent, and soon afterward began to have considerable personal intercourse with those who are said to have been Jesus' closest intimates? Or if these things about Paul are true, does Addis know any equally direct testimony to the existence of Hamilcar Barca, Caius Marius, Mithridates the Great, or Harold Haarfager? S. T. BYINGTON,

Minister at Sherburne, Vt.

A REPORT.

The Italian comrades of Boston had arranged an entertainment for May 14, which, it may be said, was a success in every respect.

Opening with a drama in two acts, "Without Fatherland," by Pietro Gori, and succeeded by the first act of the opera "Faust," both of which received a tremendous applause, besides an equally excellent solo, sung by one of the comrades, the rest of the evening was spent in dancing, running of a raffle, eating, drinking, smoking, talking, laughing, and whatever could contribute to raise the spirit of enjoyment.

The manager of the hall, being astonished to see such a highly sociable, harmonious and orderly crowd, showed his appreciation by reducing the hall rent, originally charged. The profits, which by the way are not to be despised, will be, as I am told, divided among the Anarchist papers in the United States.

S.

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